000 This is rather striking in the Constitution of Stalin's native land.

642 Chapter VIII of the Armenian Constitu-
641 tion (Articles 93-108) as well as Chapters XI of Azerbaidzhan (Articles 125-140) and of the Georgian (Articles 131-146) Constitutions deal with the fundamental rights and duties of citizens. There appears, in all three constitutions, the following striking statement: "Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens." The separation of church and state is also mentioned, but no mention is made of mosques in the Azerbaidzhan Constitution.

642 Chapter X of the Armenian Constitution (Articles 119-122) and Chapter XIII of the Georgian Constitution (Articles 156-161) deal with the official language, the coat of arms, flags, etc. of the respective republics, and the corresponding chapter in the Azerbaidzhan Constitution (Articles 151-153) does the same but the official language is not mentioned at all.

In attempting to set forth certain peculiarities found in the three Caucasian Constitutions against those found in other Soviet Socialist republic constitutions, only striking, important peculiarities will be noted.

On the attainment of their Soviet socialist goals, both the Armenian and the Azerbaidzhan Constitutions, as stated above, refer to the "national oppression of tsarism and of the Russian imperialist bourgeoisie,

ment on 'serious shortcomings and mistakes' committed in Kabarda in the field of national policy. It stressed that conditions in Kabardinian education were in conflict with the constitution of the A.S.S.R., which stipulated the right of the Kabardinian people to schools in their own language.

Although the Kabardinians are by far more numerous and advanced than the peoples of the Soviet Far North, they suffer from the same acute shortage of national teaching-personnel which has been fatal to the national culture of many a minor Soviet nationality. Thus in 1948, the Kabardinian teachers' training college at Nalchik had but fifty-six Kabardinians out of a total of 559 students.[17]

It is to be expected that the survival of a truly Kabardinian culture and Kabardinian language will become even more remote with the increasing pressure of Slav colonization. Between 1926 and 1935 alone the number of Russians and Ukrainians in the Kabardinian A.S.S.R. more than doubled; it increased from about 37,000 to 93,000. This increase was partly due to immigration, partly to the inclusion in Kabarda of a number of Cossack villages in 1932. After the war the numerical relation between 'natives' and colonists changed to the detriment of the former, owing to the forcible departure of the Balkars.[1] Moreover more Russian colonists came into the country to staff new factories springing up around Nalchik.

[1] [Cf. category 631, p. 193 - -Analyst]

THE CIRCASSIANS – A RESERVE OF SOVIET MIDDLE EAST POLICY

For the benefit of the remnants of the Circassian people[a] the Soviet Government set up two Autonomous Provinces in the western part of the North Caucasus area; the Cherkess Province in the Caucasus foothills and the Adyge Province in the Kuban plain.

Surrounded as they are on all sides by Russian territories these two national units have little chance of long-term survival. This applies in particular to the Adyge Province, whose capital – Maikop – used to be the third largest Russian oil centre after Baku and Grozny, before the development of the 'second Baku' between the Volga and the Urals.

Originally, Maikop was not included in the Adyge Province, which had a small Adyge majority in its initial stage (55·7 per cent various branches of Adyge, 42·7 per cent Russians and Ukrainians, and the rest made up of other Europeans and Armenians). The size of the Province was increased, however, before the war and the Adyge thus found themselves in the position of a minority. In 1930 the Adyge Province won doubtful 'fame' owing to its extraordinarily high percentage of disfranchized people. This was due to the arbitrary action of the local Soviet authorities, who had indiscriminately interpreted the terms of 'kulak', 'capitalist' and 'reactionary' with the result that 12 per cent of the entire adult population of the Province were deprived of their civic rights.[2] [Cf. 195 Sov. Union-Analyst]